

ANASTASIS

BRITANNICA & HIBERNICA,

GREAT

1489. v. 134.

BRITAIN and IRELANDS

Resurrection.

Or the happy Turn upon his Majesties happy
MESSAGE and happy RETURN.

*The first Part upon occasion of the Thanksgiving, May 24.
1660. which was for his Majesties gracious Message from
beyond Seas to the two Houses, delivered upon 2 Sam. 19. 14.
And he bowed the heart of all the men of Judah, even as
the heart of one man, so that they sent this word to the
King, Return thou, and all thy servants.*

*The second Part upon occasion of the Thanksgiving, June 28.
1660. for His Majesties safe Return to His Kingdomes,
delivered on Verse 15. So the King returned, and came
to Jordan, and Judah came to Gilgal to go to meet the
King to conduct the King over Jordan.*

By JOHN BRADSHAW Pastor of Etchingham in Suffex.

*Οὐκ ἀγαθὸν πολυκατεργάν. ἀπὸ Κοίτης ὅτι εἰς Βασιλεὺς. Hom. B. Iliad.
Omnia autem Rex ut de Theodotio Chrysostomus περὶ τῆς κατὰ δὲ.*

*Isa. 47. 9. But these two things shall come to thee in one day, loss of Children and
widowhood, &c.*

Rex enim reipublicæ est quasi maritus, & reipublica de morituro est quasi vidua.

A Lapid. in loc. e Cyrillo.

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ANASTASIS

BRITANNICA & HIBERNICA

GREAT

BRITAIN and IRELAND

Reflection



the paper from the North...

The first part of the volume of the...

the second part of the volume of the...

the third part of the volume of the...

the fourth part of the volume of the...

the fifth part of the volume of the...

the sixth part of the volume of the...

the seventh part of the volume of the...

the eighth part of the volume of the...

XXXXXXXXXXXXXXXXXXXXX
VIRO VERE ΕΝΔΟΞΟΤΑΤΩ DOMINO
GEORGIO STRODE EQUIITI AURATO,
JUSTITIÆ PIETATISQUE CULTORI AS-
SIDUO, FILIO ECCLESIAE GENUINO,
PRUDENTI FELICIQUE LIBERORUM
PARENTI, DIGNITATIS REGIÆ, EC-
CLESIAE ORTHODOXÆ, PATRIÆ TAM
FELICITATIS QUAM INCOLUMITATIS
ASSERTORI STRENUO FORTIQUE PRO-
PUGNATORI, QUI FIDELITATIS REGI
DEBITÆ ET FORTITUDINIS CICATRI-
CES IMPRESSAS ETIAMDUM GERIT, US-
QUE AD ARAS GESTURUS, PATRONO
SUI BENIGNO ET BENEFICO SÆCULI
EXEUNTIS FERREI ET RENASCENTIS
AUREI GAUDIUM CONGRATULATUR,
BONORUM OMNIUM SUMMITATEM IN
SUMMO BONO COMPRECATUR, CON-
CIONESQUE HAS EUCHARISTICAS, I. B.
CLERICUS.

D. D. D.



2116



THE
EPISTLE
TO THE
Reader.



Good Reader, I shall request thee, if a stranger to me, not to stumble at my name. Truth it is, I have never written my name but with some degree of sadness, ever since One, that bore the same, but none of my kindred, nor of my Principles, hath cast a sad blur upon it. But this is some comfort,

*Pilae ille Simia
& Antichristi
amator, qui se
non ita pridem
caelestis supra
num'm terre-
stre, a subditis
suis non judi-
candum, sed bo-
norandum. Quis
enim iudea re-
gem n si qui rex
regum.*

The Epistle

comfort, that though one Judas was a Traitor, yet the other Judas, who was not Iscariot, was a loyal Disciple. Dionysius the Sicilian Tyrant, was odious to posterity for his brutish Cruelty; yet was not the Logick of another Dionysius, the less rational, nor the Areopagite, Pauls hearer and convert less Christian; nor another Dionysius Bishop of Corinth, so eminent for Learning and Holiness, the less acceptable, or the more suspicious, because a Dionysius. Good carriage and honest Principles perfume and season bad names: but bad names cannot canker good Manners. We may, and must help our ill Manners, but we cannot help our ill names; the Surname descending by birth of the flesh, and the Christen name by birth of the Spirit, and both before we know any thing of either. And if one person amongst 500. that are Cognomines, shall be guilty of some odious or audacious Crime, if any will argue for guilt upon all for his sake, he makes himself guilty of a Sophism in Voce, called Homonymia. Nor shall I grant mine to be bad,

Dedicatory.

bad, but only abused by one that had a share in it, but then he abused but his own share, and not mine. Ospreo the Roman, when he was made Bishop of Rome, supposing his name to be somewhat homely, caused himself to be called Sergius, from which time (as a Writer says) the Popes still changed their names at their entrance into the See. I would many years since have changed mine, not so much for the sound, but the reason aforesaid, only three things letted. 1. The danger I might have incurred in the late times. 2. The censorious temper of too many, who would have voiced it a meer humour. 3. I find that anciently, especially in holy Writ, names were changed, not by the parties themselves, but by others; and those either Angels or Kings. Thus Abraham, and Sarah, and Israel were alterations, at least additions by Angels. This also seemed usuall with the Chaldean Monarchs, 2 Kin. 24. 17. Or such as were great under them, Daniel 1. 7. Thus did Pharaoh, King of Egypt, call Joleph, Zaphneth Paaneah Gen. 41. 45. And
now

The Epistle

now before I take my leave, I shall declare in as few words as I can, what reasons there werethat swayed me to the Kings side, contrary to the earnest perswasions, and importunate solicitations of many men, who deserved well of me, and some of them generally well-beloved in the Countrey, contrary afterwards to all hopes of Peace and Safety, much more of advantage or advancement. And besides those obvious arguments, which are in every mans way (if they will but open their eyes to see them) drawn from Scripture Precepts, both of the old and new Testament. The Example of the best men in Scripture histories adhering to their Kings, and the worst making a defection from them; Davids tenderness of touching Saul, though appointed of God for his immediate Successor; the express and known Lawes, and Statutes of our Realm, which require all Loyalty, Duty and Obedience? The Oathes of Allegiance, and I think of Supremacy also taken by me twice, if not thrice in one University, and as often again in the other, and twice at least besides upon other Occasions, besides all these obvious

Dedictory.

wious, and more general inducements, there were four more, which did exceedingly prevail with me. 1. The Kings Moderation, Charity, Clemency, Candor, and Earnest thirst after Peace, and his desire to give satisfaction, even in things very hard and unreasonable to be desired of him, appearing in his Remonstrances and Answers. 2. The Power of the sword being by their seeming humble petitioning for it of him therein granted to be his, I thought it worthy of a worse name than violence by force to wring it out of his hand. 3. Whereas I had learn'd from my Parents, Teachers, and such as were ancient, when I was young, that it was a foul Blur to any Family to be false to the Crown. (the expression then much used) I after also found it was a main Argument Protestants had against the Jesuited Romanists, viz. Seditious Practices against Princes. And whereas that Argument seemed in this case to be null, because it was observed, that the most powerfull Preachers, the most zealous Professors, the most exact Reformers, did adhere to the contrary Part, and that

The Epistle

many persons slack in Religion, and loose in manners did side with the King; To this I still answered: 1. That the King had many truly godly with him, that did not shew so to all, and the other party, many seemingly godly, which yet were not so. 2. That the King had also a considerable number of Professors and Well-wishers to a thorough Reformation, and the contrary party a considerable number of lewd debauched men, void of Religion. 3. That of those many which seemed religious, and friends of Reformation, there were two sorts, some that discovered themselves to be persons, either far gone, or falling into Schism, and these were to me no stumbling block at all, because their way is not the way of Christ: For I know such as made no conscience of making a breach in the Church, would make no bones to make a breach in the State, and that having rebelled against Christ in that great Law of love, they would probably not regard the Law of Allegiance to their King, would afterwards, did in the face of the Sun. But for the other sort of godly men and Well-willers to true Religion, I look'd up-
on

Dedicatory.

on them, many of them, as men meerly galled and surprized, verily believing, that as they did abhor separation from the ordinances, so they neuer desired, but did abhor the destruction of the King, and his family, only they went on in the War at first upon the old score of bringing the King to his Parliament, &c. and yet taking up of Arms against the King upon any occasion, is flatly against the Judgement and the old printed Protestation of Non-conformists, that lived in the dayes of Queen Elizabeth, and King James of blessed Memory, who were absolutely against any taking up Arms against the King; and sure such as lately have done so, cannot tell how to open their mouths against those men. But I must not make the Porch too large for the house. My aim in short, is, (though a weak and unworthy instrument) to do my duty as formerly in suffering, so now by acting within mine own Sphere towards the service of the King, the Peace of the Kingdom, the honour of the Church, and the glory of God. To whom be glory for ever, Amen.

July 17. 1660.

Thine more than his own,

J. B.





AT THE
THANKSGIVING.

MAY 24. 1660.

2 SAM. 19. 14.

*And he bowed the heart of all the men of Judah, even
as the heart of one man, so that they sent this
word to the King, Return thou and all
thy servants.*



His day is a day of Thanksgiving, and
such a day as deserves a day of Thank-
giving, that after so many improper
counterfeit dayes, in which every ho-
nest, just and intelligent heart had
more cause to make them dayes of
mourning, we have now a true real
and royal day of praise : the very
thought of them and mention is enough to smut this true re-
joycing day. And yet as Physicians make use of poysons to
cure distempers, and Jewellers Foils to set off Diamonds,
and Limners Shadows to set off beauty, so perhaps those
dayes will serve to illustrate this day. Those dayes were
often kept for the dishonour that was done the King and

B

his

his true friends, and for the prosperity of his enemies ; this day is kept most for the King, and for all true Patriots, and for Parliaments in a right true constitution. Those dayes were kept in the behalf of violent usurpation : this in the behalf of unjust possession. Those dayes were kept in the behalf of something soaring aloft upon the wings of divine words by divine persuasion : this day is kept in the behalf of true subjection and loyalty, soaring upon the Eagles wings of Law and Religion. Those days were kept upon the shedding of blood ; the blood of men, and so ours from the first *Adam* ; the blood of Christians, and so ours again from the second *Adam*, the blood of our own Countrey-men, and so ours by humane association ; the blood of consciencious and loyal Patriots, and so ours by Sympathy and true affection : This day is kept, and deserves annually for ever to be kept for restoring the King to his own, and their people to their own in restoring him, and all this without one drop of blood. This *Victoria incognita*, bloodless victory, bringing more honour to the King, than all the bloody victories ever brought to others. Those dayes were by armed violence, upon pain of a fruitless ruine obtruded, enforced on us ; this day is willingly, nay cheerfully, nay thankfully embraced by us, and we heartily thank God this day for this Thanksgiving day. And to conclude this Preface, and not to stand too long at the door ; when we kept those, our hearts and consciences forced us to balk the particularities, only to give thanks for general Mercies, because finding the way laid out for us too foul and impossible, we made bold to leap over into the open Common ; but the particularities and specialities of this, are such, as if we should go out of the rode, we should deserve to be sued by the whole Nation upon an action of high Trespas. O the unspeakable goodness of God to an ungrateful, stiff-necked, self-willed, proud, divided, back-sliding people ! Ungrateful, as despisers of bounty ; Stiff-necked, as despisers of Instruction ; Proud, as Contemners of lawfull Authority ; Divided, as Contemners of Peace, Unity and Charity. After all our Thanksgiving dayes,



dayes, by which God hath been rather provoked than honoured; in which God hath been rather mockt, than praised, as some did manage them. God hath given us a day indeed; which to stumble at, would not be tenderness, but rather guilt of conscience; and this Text I have read to you, sets before you in Text-Capital Letters, the true matter and occasion of this Festival; and I desire my heart may indite a good matter, whilst I speak of this matter; and speak of things touching the King, and that my tongue may be as the Pen of a ready Writer.

This verse in the *Buxtorf Hebrew Bible* is the fifteenth; **וַיִּבֹקֵעַ אֶת-לֵבָבָא דְּדָוִד**, *He*, that is, *David*, &c. **אִשְׁיָהוּ** The King by his gracious message, by Letter or Declaration, bowed, that is, so wrought upon the hearts of the men of *Judah*, that all of them, probably the Elders or Representatives, every one, *Nemine contradicente*: As one man, no man dissenting. Sent to the King, over the water, the flood *Jordan*; *Return thou*; we humbly submit to thy Kingly power, we are your Majesties loyal Subjects, return back to your Kingly office, and all thy servants; we exempt none, every one with thee is welcome for thy sake. Come with all thy Retinue, and with all the honour that possibly can be.

How clear and full is the Parable betwixt the history of the Text, and the History of the day! as if these things mentioned in the Text, had been in some sort Types or Shadowes (which yet they were not) of those things we see this day.

Yea, here is every thing in the Text that we rejoyce for in the day. We rejoyce in a King, and here is a King in the Text; *He*, that is, King *David*; We rejoyce in the Kings prevalency, and here is *David's* prevalency, he bowed or inclined: we rejoyce in such a prevalency as is without compulsion, without force or blood; and so it is here, *He bowed the hearts*. We rejoyce in the Subjects hearty subjection, and in the peoples hearts to their King; and here is the peoples hearts, *He bowed the hearts of the men*

of *Judah*. We rejoyce to see Allegiance and Loyalty bound close together in Unity, and here you read, *He bowed their hearts as one mans*. We rejoyce that after so long a distance there is now an intercourie; here is the same, they sent to the King; We rejoyce that there is not only an intercourse, but a fair correspondency, nor that only, but an humble and hearty invitation, a clear and full reconciliation, a ready and cheerfull subjection and submission, *Return thou and all thy servants with thee*, so it is here.

So that I cannot divide my Text, but I must also dissect the day. The distribution of the first must needs be the description of the second.

To me there seems in both a fourfold complication of a wonder and a blessing, of something very strange, and something very good.

Nisi & vici
as strange as
vici & vici.

1. Here is a bare message conquering: a blessed kind of Conquest, and a strange kind of Conquest; there is the complication of both together in the happy and strange operation of the Kings Message or Letter.

The second Complication of wonder and goodness is in the hearts bowed: the hearts of all men are by nature stiff, since the fall: The Jewes are especially noted for hardness of heart, and after Apostacy from God, or Defections from a King, mens hearts are still harder, yet the mens hearts were bowed, yea the men of *Judahs* hearts, yea, after defections from *David*.

The third strange, but happy fold or complication is of diversity and unity; the men of *Judah* were several and many, and yet their heart was one, their principles, their apprehensions, and no doubt their affections were divers, and perhaps contrary, but now on a suddain upon this message, though perhaps some might come with clashing thoughts, all are bowed, all resolved one way.

The fourth Complication is of an humble invitation after a stubborn defection, and sometime a seeming impossible reconciliation, *Return thou and all thy*, &c. I may make but two general parts.

1. **T**He peoples conversion to their King, and he bowed, &c. 2. The Kings reversion to his people, Return thou; &c. Both these are set out by the cause: of the conversion, the cause is the Kings Message to the people; the cause of the reversion is the peoples message to the King. And here first we see how like the Kings Method in converting his Subjects, is to Gods in converting sinners.

I speak here of a resemblance only, and that at a great distance. For Creatures resemble not God to use the distinction of *Petrus de Aliaco in essendo & in perfectione quidditativa*, but in *representando & ratione representativa*; or as Bonaventure distinguishes, it is not *similitudo equiparantia*, but *imitationis*. As therefore in divine grace *Anselm* distinguisheth betwixt operating and co-operating grace: *Deus* Lib. de Gratiis & lib. arbit. c. 7. saith he, *co-operando perficit quod operando incipit*. And betwixt preventing and subsequent Grace, *Dei* (saith the same Father) *gratia nolentem praevenit ut velit, volentem subsequitur ne frustra velit*. And as there is a distinction of *gratia ducens & concomitans, gratia excitans & adjuvans*, which makes Enchir. c. 32. Prosp. epugr. *Ber say, Conatus nostri & casti sunt si non adjuvantur, & nulli si non excitentur*. In like manner we may say, but in a lower sphere, King *David* by his preventing, leading, exciting, operating grace (for we do ascribe to Kings Grace and favour) doth begin the work of political conversion and reconciliation. He strikes the first stroke towards the fastning the King and people together. Yet not working as God doth by any supernatural power over the will, by any inward infusions, but extrinsically as man works upon man by moral persuasion. Only as Kings are called Gods because they are like God in Supremacy, as higher than others; in power, as stronger than others; Gods in honour, as more noble than others; so herein they are like God, who loves us before we love him, and woe us before we seek to him, giving before we ask, yielding to us before we seek to him. Thus doth De gratia & lib. arbit. King. 1 Pet. 2. 17.

King *David* in the Text; he first sends to them, before they send to him, and woos them to send to him, before they send to him to come to them. He is not only first in dignity, but first in benignity. His is not only precedence in Honour, but precedence in kindness. And what King *David* doth in the Text, King *Charles* the Second doth in the day. The first open and visible tender is his. He prevents his Subjects with gracious tenders of Peace and Love. He knows that *Amor is magnum satellitium*, and that *timere oportet Casarem, sed plus diligere*. He that said *Agree with thy enemy quickly in the gate*, hath taught his Majesty to begin timously the work of pacification, and to be first at the gate for entrance before others could be ready to open them. And as he imitates God the Father in an antecedent love, so God the Son in an antecedent Call. He stands at the door, and knocks. He must needs be a very Sot, or an envious man that will not say, that the Kings Wisdom, Favour and Goodness is much to be honoured; therefore let his Majesty have his due honour, but according to his religious and self-denying desires, let God be chiefly magnified in all this. A magnetical touch from him is the first and principal cause of the King and the Parliaments mutual and sweet attractions of, and tendency towards one another. It is the God of love and peace that hath made love and peace to abound betwixt King and Subjects. It is the Lords doing, and is marvelous in our eyes.

Abigail was a very prudent woman, and to be commended highly for her prudence; and *David* wanted not for language to do it, yet he chose to ascribe all principally to God. *1 Sam. 25. 32. Blessed be the Lord God of Israel, which hath sent thee this day to meet me.* God by an occult hand and a still voice sends us upon many errands, and we perceive it not. What is certainly true of all men, is most signally and emphatically true of Kings. *Prov. 21. 1.* The Kings heart is in the hand of the Lord, as the rivers of waters, he turneth it whither soever he will. God hath a special hand on the heart of a King, as he hath a special hand

hand in the erecting a King, and a special hand in saving a King, which is not done by the multitude of an host, *Psalms* 33. 16. and therefore by the Lord of hostes, so also in guiding of a King. He turns it as the rivers of waters; that is, he draws a Channel for it. So that it shall go such a way, and yet go by its own natural inclination too. A similitude, which to my thoughts, doth to the life set out to us Gods Providence, and over-ruling hand concurring with the freedom of our Wills, and activity of our minds and spirits. For the waters runs in a declining trench, the weight and the fluid humidity carries it on, but a previous hand prepares the trench. So here.

Well, Blessed be that immortal and wise Engineer in heaven that thus guided the Kings heart to bow his Subjects hearts; and next, Blessed be the Kings prudence and innate goodness, who hath saved the shedding of so much Christian blood, as else had been shed, had it not thus been prevented. And let us imitate these two Princes in their imitation: Let us strive to be first in offices of love, mercy and peace. The feet of some of the Kings enemies were swift to shed blood, *Prov.* 1. 16. Their feet did run to evil, and did make haste to shed blood. The King that doth truly *patriare* for his royal Father, did not desire warre or blood-shed, but was the most earnest suiter for peace to his own Subjects that ever was. I say the King, his feet are swift to save shedding of blood. Let us learn to be swift to save and deliver our Neighbours and brethren; let us be quick to offices of Justice, and offices of mercy. Let our feet to do good be as Hynds feet, *Hab.* 3. 19. We often read in Scripture of a *Nunc ergo*; Now therefore, that is now presently, speedily, *1 Sam.* 6. 7. *Nunc ergo arripite*, as the vulgar Latin *Venite*, *Gen.* 11. 3. *Faciamus lateres*, go to, let us make brick. *Psalm* 95. Oh come let us worship. *Beda* renders it *Festinate*. See what haste Abraham made in the way and work of hospitality. *Gen.* 18. v. 6. Abraham hastened to the Tent to Sarah, there was haste expressed in his motion: make ready quickly three measures of meales, there was haste in his command. And again Abraham

runs

runnes to the heard, there was haste in expedition, and the yong man hasted to dresse it: there was haste in the preparation. And *David* sends word to the men of *Judah*, why are ye the last to bring back the King to his house? *Pudent esse postremos*, let us not be last in offices of piety, offices of mercy, of hospitality, much lesse in offices of duty, fidelity, allegiance, loyalty. In these let us both take and give example.

PART I.

WE come now to the first Complication of a wonder and a blessing, and that is, a victorious message sent from King *David* to his subjects the men of *Judah*. A message full of grace, as taking no notice of their defection from him. A message full of love and compliance, as seeking re-union and reconciliation with them. There were eight ingredients that made this overture so effectual.

1. It was but a message; it was not an army to invade and to inforce; and yet sure *David* that was so beloved of God, that his very name signified beloved, could not be so ill beloved of men; but he might either for love, or money, or both have obtained a sufficient force amongst the *Gileadites*, yea perhaps amongst the *Ammonites*. He that was not only more safely but more kindly entertained on the other side of the water, amongst strangers of another tribe: He that had such gifts and presents sent him, for the sustentance of himself and his people with him, could not he have obtained an armed power? But he makes use rather of words than of swords, and to send out his declaration than to shoot out his arrowes, or make provision of Ammunition. He chooseth rather *dulcia verba* than *dura verbera*. And this was one ingredient, which puts me in mind of that speech of *Euripides* *ῥῶγες ῥεοῦσιν αἰσίν ἰατροῦ* *Abay*, sick minds, whether sick of grief, or anger, or hate, or feare, are often cured by words. Sure he that brought this message was a good man, and came with good tidings, and

and deserved of the men of *Judah* a good reward,

2. As it was no worse than a message, so it was a gracious message, not thundring out revenge and destruction: He might have sent a message of terrour, and he that brought it might have been the messenger of death, and have entered the *Sanedrim* with his cloaths rent, as *2 Sam. I. 2.* The *Amalekite* came to *David*. But it was *εὐαγγέλιον*, good tidings.

It was not like *Rehoboam's* harsh answer, my little finger shall be thicker than my fathers loyns, and I will make your yoke heavier, and I have rods in brine for you, I will whip you with snakes or scorpions, every stripe shall be a sting too. He considered not, that to make himself so thick and heavy was the way, not only to be quickly out of breath, both he and his family, but to catch a fall; He should rather have hearkned to gray then green heads, who could have told him, that *acerbitas imperii brevitare saepe compensatur*. But *David* was much wiser in his message than *Rehoboam* in his answer: For the returne to his message was [*Returne thou and all &c.*] the returne to *Rehoboam's* was quite contrary, but no way justifiable, *what portion have we in David? to your tents, O Israel*; an undutifull answer bespeaking an ungodly and unrighteous rebellion.

3. It was not only a gracious message, as free from indignation, but also a loving message, as free from contestation, scarce an expostulation, but such a one as covers kindeness. *q. d.* I hope you will not be the last in loyalty that are first in Consanguinity.

4. It was a message from a King, not from a fellow-subject, and who knows not that majesty carries efficacy? For where the word of a King is, there is power. The words of him that is the annointed must needs, like oile, sinke into the hearts of the people, if they be not harder than an adamant. Yea if hard, yet it prevails, *Erasmus* sayes a Kings word is like lightning, it melts not wax, but melts and dissolves the Steele.

5. Their own King, their own leige Lord, not a forraigner, though in a forraign country; not a stranger, though
C
exiled

exiled from his own home. Thus is He *pater patria*, and shall not the words of a Father prevail? Thus is he a terrestrial God (*I have said ye are gods*) and shall not his word as well carry a semblable efficacy, as well as his person carry a semblable majesty?

6. Their innocent and blameless King, of whom it might have been said, as it was after of his Antitype, but not so infallibly and absolutely, *Why? What evil hath he done?* what colour had *Absalom* for the snatching the sword by violence out of the hand of *David*? If the *Militia* was truly *David's*, why doth *Absalom* by violence and fraud wrest and wring it from him? And if it was *Absalom's*, how then was *David* King, except he voluntarily quitted his power, and left himself only a naked Title.

7. Their afflicted King; the Message of an innocent Prince must needs carry a great stroke, but much more if under affliction. We often read of the best Princes that they have been some part of their reign, either in the beginning, or in the end thereof much afflicted. And besides Princes, many other renowned persons, *Cosmo de Medicis*, who next after his father *Johannes*, was the foundation of a great and renowned family, was the most honourable and famous Common-wealths man that ever had been in any memory before his time for Authority, Wisdom, Justice, Riches, Liberality and Magnificence; the first part of his life was full of troubles, he was exiled and frequently in danger of death, but after lived and governed most happily: He was happy in his son *Petrus de Medicis*, and in his Grand-child *Laurentius de Medicis*: And I hope a branch of that family will flourish for ever. The greater the person, the greater the affliction, and the greater that is, the more should their words move affection.

8. Their injured King, injured by *Absalom* his natural son; injured by the men of *Judah*, his Political sons; injured by his chief Councillour, *Achitophel*; basely used by *Shimei*; yea injured after many acts of Grace and favour, after great deliverances wrought for the people: *Ver. 9. And all the people were at strife throughout all the Tribes of Israel, saying,*
the

the King saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistins, and now he is fled out of the land for Absalom, &c.

These eight ingredients mixt together in the Kings message, the body of the people being before well prepared by consideration, wrought very effectually to the removing of any *Scirrhus* from the hearts of the men of Judah, and to make them so soft and tender, as to bow and yield to this healing touch of the Kings hand in his message.

Application. And have I not all this while been speaking of things pertaining to our King and Countrey? I shall only crave this clemency of you, that whilst I make up the parallel, which I shall do as briefly as I can: you would not either imagine that I disparage you, as if your minds were so dull, as that you had not done it already, or that I flatter the King, in whose presence, as I do not now speak, so neither do I speak besides Truth, or beyond sobriety; nor would I have you to imagine, that I detract from, or neglect in my speech the Worthies assembled in this most honourable, free and happy Parliament, which shall be as famous to posterity for this wise, just, pious, loyal work of inviting home the King with so much love and duty, as the *Bran* of another Parliament hath been, and will be to all ages infamous for destroying the gracious Father, and expelling the hopefull Son. I call them *Bran*, because they had been often sifted, and the worst was still left in the sieve. I pray you also let us bless God, as we go along, for that it is the work of the day, as the parallel is work for the day: *Verbum sapientibus*, a little to the intelligent is enough.

And blessed be God for the Kings Message, that it was no worse than a Message. Had the Kings heart been set upon revenge, he would have sent in another strain. Let us not flatter our selves, or undervalue this favour. The peace of those two great Nations full South of us, might have begotten War against us; nor would the Sword-men of two such rich and populous Nations have been willing to receive a *Quietus est*, or to sit down as Reformadoes, when so just a cause, and

such good booties, and so well beloved a pay-master had given encouragement,

2. A gracious message, Blessed be our gracious God, and blessed of God be our gracious King. For he declares he neither desires the blood, nor damage of his people: that he is ready to pardon, nay, to remove the reproaches of them that have been reproachers.

3. Which sufficiently makes good the third thing, that it is message of love and comfort, declaring a readiness, not only to pardon, but to bestow, not only to forgive, but to give.

4. It was a Kings message, and whatever of late years hath been acted or spoken in a tendency to eclipse the dignity of that high office, yet the Scriptures, the Lawes and customes of all Nations have ever been to honour it with the highest degree of humane honour. To speak of regall dignity deserves a day and a Text by it self. This is enough to shew why this message should be so sovereign in operation, they are next to God, and I will only mention that of *Tertullian: Reges in solius Dei potestate sumi: a quo sunt secundi, post quem Primi, ante omnes & super omnes Deos & homines.*

5. Our own Kings message, True indeed; driven out by meanes of a subtile, traiterous *Abshalom*, a politicall son, yet a politick rebell, and so forced to be as a stranger to his own people, and to go over Jordan for succour and safety.

6. Our blamelesse King, and yet (to take in the two last) our afflicted injured King. I would speake much upon this part, and my heart would indite with more life and affection then yet it hath done: and oh that I had leave from his Majesty to limb out his and His Fathers sufferings. But his very goodnesse seems to take me off, who in his letter to the noble Generall wishes that the memory of what is passed may be buried in the world, and who heartily seeks the reconciliation of all.

PART II.

I Therefore come in a few words to the second Complication. Here are hearts bowed, and the hearts of such as had been, if not active against *David*, yet not active for him, and however the hearts of the latter sort might be and were flexible, yet no doubt the other were more stubborn.

Obfer. That even stubborn hearts, when before prepared and wakened by confideration, may at laſt be bowed. *v. 9.* they were ſtartled and began to confider what they had done in ſetting up *Absalom*, and now when the meſſage comes, it ſetts them right, this warme meſſage, proceeding from an heart in which was kindled love and piety, thawed their hearts, and made them begin to be more gentle. *Obſerv. 1.*

Application. And here perhaps is not ſo full or cleare a compliance betwixt the hiſtory of the Text, and the hiſtory of the day. For as for the worthies of this Parliament, I look on them as ſuch, whoſe hearts before the meſſage were internally bowed, *ενδυστατοι*, but not *εξωτερικοι* not in outward expreſſion and declarative till the meſſage came. At leaſt there were hearty good wiſhes, this I believe no man can doubt of well, this day is by their order. And bleſſed be the Lord for their choyce to that great work, and their meeting upon their choice, & their good enacting upon their aſſembling, and their loyall reception of the Kings meſſage, and their dutifull and gratefull returne made to his Maſteſty: and let us keep the day joyfully, but yet inoffenſively. The King, being both a temperate and religious perſon, would have all that love him rejoyce inoffenſively and in the fear of God; and the true Chriſtian way of rejoycing is with ſome coſt upon externall expreſſions of joy, to beſtow a fit proportion upon the poor, that they may rejoyce with us, that are intereſſed with us in the ſame bleſſings. *Appli.*

Obſerv. Secondly, How the injuries offered to a *Obſerv. 2.*
gracious,

gracious, loving and pious Prince by his own people, works strongly upon mens hearts, when seriously considered.

1. The injuries of others cannot but somewhat affect us. A man would be loth to see a Turke wronged. Though man be fallen, and through his fall becomes injurious to men, by being first injurious to God, & though men are often injurious themselves, either through passion or coverousness, yet they love not to see others to be injured by others, but will ordinarily either whisper or exclaim against it.

2. But Secondly offered to a person of quality and desert, especially to a King, is very intolerable in the thoughts of men, if mer. Yea suppose he were *flagellum Dei*, as many tyrants we read of in Scripture were; yet they had honourable titles given them, 'o shew they were to be exempted from contempt, and consequently from all other indignities and injuries: who more wicked then *Nebuchadnezzar* metamorphosed, at least degraded by a divine hand down to brutishness, deposed by God and none but God, not only from his throne, but his very reason, yet is he called more than once the *servant of God*, Jer. 25. 9. Jer. 27. 6. which title is given him not from his piety, but from his dignity, not from his grace, but from his office. One asks the question how *David* in those hot countries should be so cold, when old that no cloathes could keep him warme; 1 Kin. 1. 1. Several reasons are given by authors, as because he was borne of ancient parents or lost much blood in the wars, but *Lyrannus* from *Rabbi Solomon* sayes it was for cutting off the skirt of *Sauls* garment. But we need not seek any farther for a reason, than the Scripture leads us to, which was old age; and for the other his heart smote him, he was troubled in conscience for what he had done, and if *David* was troubled in mind for cutting off but a skirt, how would his conscience have terrified him, if he had cut off his life.

3. But then thirdly who can with patience see injuries offered to a gracious and religious King, gracious towards men, and religious towards God? It was enough not only, to bow, but to breake the heart of the men of *Judah* to think that

David,

David, who had been their Deliverer, should want a Deliverer, and he that saved them so often from flying and exile, should now flee, and become an Exile, that the sweet Singer of *Israel* should be a sad Mourner out of *Israel*. That he who by his sweet touch upon the harp was able to drive away the Devil from *Saul*, should himself be driven away by the devil of rebellion. It could not but pierce their hearts to think, that so noble a Champion as slew *Goliath*, the glory and confidence of the *Philistines*, and in cutting off his head, did quite cut in pieces, or break their body, should being the head, be divided from the body of his people by an *Ab-salom*, the sword indeed of Gods wrath against him and them. That he that was so good natured, as to bewail the death of *Saul*, 2 *Sam.* 1. 12. his implacable adversary, and the death of *Ab-salom* his traitorous son should not be sooner thought on, nor find so much good nature amongst his own people, as to be sooner sought to for a return, yea, yet more, so religious, as he was, even one of the most excellent and glorious instruments of God, in penning a part of the holy Scripture. In so much, that along in the Title of his Psalms it is *Musmor le David*, a Psalm to *David*, so the 2^d ordinarily and primarily is used, & the LXX. still render it *Ps David*. To shew they were not Psalms of *David tanquam auctoris*, but *tanquam Scriptoris*, and that they were dictated to him by the Holy Ghost. That a man so acquainted with God, that he was one of the most special Receptacles of the spirits in-breathing, should not find a Receptacle to breath in within his own territories.

Application. I can think no other, but that the sufferings of *Charles* the First of glorious memory, and the sufferings of *Charles* the Second, our present muniment and ornament next under God and Christ, have made a deep impression upon the hearts of all that are men. But let us still acknowledge to the glory of our good God, that as the bowing of hearts is the unpresision, and both his Majesties and his royal Fathers sufferings are the seal, so the divine hand is that chiefly which hath both set to, and so set home.

*I call him the
greatest of
Martyrs, be-
cause others
suffer only in
defence of Re-
ligion, he in
defence both of
Religion and
moral Justice,
and humane
society.

home the seal, that the impression is made so deep upon all mens hearts. And seeing it is so, that the * greatest of Martyrs, the first that ever reigned over us of that name, is not only out of the reach of his enemies malice, but out of the reach of his friends gratitude, who can as little now do any thing for him, as the other can do against him. The Lord give to all men that spirit of ingenuity, that besides what allegiance and love they pay our dear Sovereign for his own sake, they would also pay that to him, which could they reach him, they would think due to his glorious Father. It being all the reason in the world, that he who so justly and happily inherits his Fathers Throne, should also receive his Fathers debts owing to him.

I come to the third Complication of Diversity and Unity, *Many men, and yet unanimous.* They were all as one man, because not one dissented. After the boxing and melting of hearts, follows knitting and sothering of hearts. And considering what way they had stood under, it was a wonder: considering what good produced, it was a Blessing, a Mercy. And to speak but as it is, there is no sothering without melting, nor will mens hearts be easily joyned in unity, that are not first melted by humility. As Pride is the cause of Contention, and Separation and Division, so Humility is the cause of union and conjunction. And thus I have an opportunity to make a transition from the cause of the King to the cause of the Church. But I doubt whether there can be any transition, sith the cause is the very same, or at least so nearly connext that either the fall or rise of the one, must be the fall or rise of the other. Unity, whether in Church or State, is, in my eye, the most glorious and happy thing that is upon earth. This makes the Psalmist cry out. *Psalms 133. 1. Quam bonum & jucundum!* good and pleasant. Many things are good that are not at present very delightome, as fasting, weeping, mortification, self-denial, suffering. And many things are pleasant which are not good, as many things pleasing to the flesh which please not God, but Unity is both: so greatly good, and so great-

ly comely, that the Psalmist cannot express it; *How good!* this was the praise of the primitive Christians. *Acts 4. 32. The multitude were of one heart, and one mind. Unus communis Christus, & unus communis Sumpus*, as Ambrose saith. Origen observes out of *1 Cor. 9. 24.* That though in an earthly race all run, and only one of all obtains the prize; yet in the heavenly race, all that run, obtain: and yet these are in the *Protasis* called One. Origen in *Hom.* There is none so fit to bear rule as they to whom God hath given both ability and faculty to make peace with a desire to do it. *Moses* that did keep rule betwixt the two *Hebrews*; did afterwards bear rule over the *Hebrews*. Blessed is that land like to be, whose King is a Peace-maker, that hath much practised it in foreign Kingdomes and States, whose delight is to bow mens hearts to unity. Who so fit to be a *Moses* in *Israel*? and who so fit to govern the Church, as they that are true Shepherds and not wolves, and keep the flock from being scattered, and torn in pieces, or use endeavours so to do? There is so near a Tye betwixt *ens* & *unum*, that when any thing looses its unity, it hazards it entirety, especially then when much of the being is aggregative, and consists in the closing of severals into one. And were it so that Christians had the true love of God in their hearts, there would be a far greater union of hearts one with another than there is. And this is that, that excellent Writer *Raymundus de Sabunde* Tit. 144. doth clearly demonstrate: For love (saith he) changes the will into that which is chiefly beloved. And if that be some one thing which is common to all, and beloved of all; then all those loves are united in one. And so there would be perfect unity amongst men, and no man would have his own will, but Gods Will. But when every man loves his own will primarily, he then seeks that chiefly, opposes what opposes it. When men meet not in the common love of God, but love themselves firstly and chiefly, they oppose all that stand in their light, and hence come strifes, and wars, and animosities. And so sayes *Solomon*, from Pride comes Contention. But if all mens hearts were bowed, they would sweetly close and clasp together, as trees

bowed, meet together and make one Arbour. Oh how glorious were Christianity, if the hearts of Christians were as the heart of one man ! If we had all, not only the same Confession, as indeed we have in the Apostles Creed, as to pure Fundamentals, but the same Catechism, the same form of Worship, and Rule of Discipline, and all set free both From homely rudeness in one extreame, and vain superstition in the other : sure I am, it was oecumenical Unity of all persons and all ages our Saviour prayd for to continue in his Church.

1. There is a fourfold Unity, say the Schooles : The first and greatest is, that which denies all divisibility, and so nothing divisible is one. And thus the divine nature is only one

2. Is the Unity of composition, when several things are compounded together : as water and earth make one lump, soul and body make one man, and this may be divided and severed.

3. Unity of Aggregation ; as many things meeting together in one : so many grains of wheat, or any other grain makes one heap. Many people in one House make one Company, in one Church, make one Congregation.

4. Is Unity of Conformity, and this is threefold :

1. Unity of Nature and Species, and so all individuals of the same Species are one. So Plato, Socrates, Peter, Paul, James, John, are all one.

2. Of Will, to will and wish the same things.

3. Of Action and operation, to joyn in the same work : as when many Souldiers joyn in fighting, many Labourers in reaping, &c. The first Christ prayed not for, which is impossible to be in any Creature, nor properly for the second. For the third he did, that we may be, as in Heaven we perfectly shall be, one collected body. The fourth, he chiefly aymed at, in the two last branches of it, that we might will and wish, judge and speak the same things. And would Christ pray for any thing that is not glorious and excellent ? What Nation is it that can subsist without this ? What Army can conquer without it ? This we shall find perfectly observed by the Saints Triumphant in Glory, and it should be sought by Saints Militant in the way to Glory.

The

The fourth fold or complication of a wonder and a mercy, is their invitation, implying both submission and a desire of reconciliation: It was strange, but well they did so, yea, the most probable way of their felicity. The Kings return was very probably the return of their settlement in peace and all prosperity. This word, *Return*, implies, 1. Their sense of his absence. 2. Their desire of his presence. 3. The security given of his safety and honour upon his Return. For no doubt, the most bloody and treacherous enemies he had, desired his presence, not to deliver him, but to destroy him. So that this Message, was as much as to say, Return and fear not, Return and welcome; yea, thou and all thy servants.

But 1. Here is his absence implied, and the occasion worthy our enquiry; What! *David* gone from his people? Little do wicked people consider, and as little able are any to express, how great their folly, and how abominable their practice is, who drive and keep away a gracious, just and loving Prince? Is not this to quench out the light of *Israel*? 2 *Sam.* 21. 17. To drive the Sun out of our Horizon, and to draw upon our selves darknesse and confusion? Ever since we have been without our King, we have been but in the dark, neither knowing where we are, or where to be. How have we stumbled and fallen over every new Government layd before us! Is not he called the breath of our Nostrils? *Lam.* 4. and what have we been all this time, such especially whose hearts are with the King, but as so many dead men, our souls being as it were sequestred from our bodies, whilst our King was driven from his Kingdomes?

2. Here is his presence desired: Return thou, we desire to see you upon your Throne, and in your Presence-Chamber; we will see your Palaces, and Royal Mansions shall be ready prepared and furnished for you.

3. Here is his safety and Honour provided: not onely safely, but honourably, chearfully, joyfully received and welcomed home again. And this is that, which when we considered the strength of the enemy, and the successe of their Forces, and the continual blasts of all undertakings for the

King, we thought, in the sight of flesh and blood to be impossible, at least improbable; but when we considered the Piety, Charity, Humility, Meekness, Clemency, and the frequent Prayers, Teares of the late good King, and how many ungratefull injuries, base affronts and cruel usages were offered to him, we hoped then that so many prayers and teares would not be unheard, and so many injuries would not be past by; and the rather, because his Son, our gracious King, was esteemed of sober intelligent men, as a Son treading his Fathers steps: Only here was the mistake, in the manner, we thought God would cut the way of the Kings Return by the sword; but our gracious God hath done it in a farre more happy, glorious way, than we did imagine and could conceive. The King is sent for, and all his servants, a true signe of their love who sent to the King to Return, that they loved his servants: For, if I love the King, I cannot hate, persecute, or seek the destruction of such as I believe, have been true and faithfull servants to him. Yea, God hath granted the King his own in his own way, and according to his own and his Fathers desires: that is, with love, and without blood-shed. And, though I never yet was at his Majesties Closet-door, nor ever saw his Royal Face; yet I do verily believe, and am fully perswaded, it hath been his constant and ardent prayer for many yeares together, that God would restore him to his own again without the shedding of blood, and that God would bow the hearts of his Subjects to him. And, we may now say with joyfull hearts, as it is, *Psalm 21. 1 — 7. The King shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoyce! Thou hast given him his hearts desire, and hast not withholden the requests of his lips, &c.* Yea, it now appears that God did file up the prayers, and bottle up the teares shed in *Carisbrook-Castle*, and in other places by that King of Martyrs and most precious of Saints, whom my tongue could hardly ever mention without teares: and who is he that will not now give thanks? Surely, an evil spirit from the Lord hath their hearts in Fee-simple, that will not be removed by the sweet Musick of this Day; For it may be
said

said of almost the whole body of the Nation, as it is, *Esay* 9.3,4. *They joy before thee according to the joy in harvest, and as men rejoyce when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the Rod of his oppressor as in the day of Midian.* The joy of harvest is for what labour hath brought in, the joy of dividing the spoil, i. for what hazard and victory hath brought in; But our joy is for a strange Providence, and an incomparable blessing obtained without paines or hazard. A blessing dropt down from Heaven into our lapps and bosomes. And now what shall we render to the Lord for all his benefits! *Salvation belongeth to the Lord, and his blessing is upon his people. The King cryed to the Lord with his voyce, and he heard him out of his holy Hill, and thou onely makest him and us to dwell in safety. Do thou, O Lord, bless the righteous, with favour do thou compass him as with a shield. O let the wickedness of the wicked come to an end, but establish the just. Thou hast maintained the Kings right and his cause, thou satest in the Throne judging right. Thou hast been a Refuge for the oppressed, a Refuge in times of trouble, he that knows thy name will put his trust in thee, for thou Lord hast not forsaken him that sought thee. And for this new mercy, will we sing a new song to thee, yea, to thee will we sing praises. Thou alone givest salvation to Kings: Thou didst deliver Charles the second, thy servant from the hurtfull sword. Thou didst preserve him here at home all along those sharp Warres against his Royal Father; and when he was forced to flye into forraign parts for safety, as a bird flees to the Mountaines, the wicked bending their bow, and making ready their arrow on the string, thou hast kept him safe in a strange land. Blessed be thy holy Name, that when he was called home unto his Northern Kingdom, that neither the malice or filthy lucre of any evil persons made a prey of him, but that thou didst prevent him with the blessings of goodness; thou didst set a Crown of pure Gold upon his head. And when his straights forced him into his Native Kingdom, thou didst preserve him in those sharp and dangerous encounters at Worcester, and when after that he*

Psalms 3. 8.

verse 4.

Psalms 4. 8.

Psalms 7. 9.

Psalms 9. 4.

verse 9.

verse 10.

Psalms 144. 9.

Psalms 11. 1.

Psalms 21. 3.

- Psalm 27. 5. was hunted as a Partridge in the Mountaines, and was forced into the Woods and Wildernes; in the time of trouble thou didst hide him in thy Pavillion, in the secret of thy Tabernacle didst thou hide him, and didst set him up upon a Rock. And now is his head lifted up above his enemies round about him: therefore will we offer up in thy Tabernacles sacrifices of joy. The Lord was the Kings strength and his shield, his heart trusted in him, and he is helped. Therefore his heart greatly rejoiceth, and with his song will he praise thee, the saving strength of his anoynted. For thine anger endureth but a moment, in thy favour is life, sorrow hath endured for a night, but joy is now come in the morning, and thou hast turned his mourning into dancing, thou hast put off his sackcloth, and girded him with gladness. Great were his dangers and straits indeed, but thou hast not shut him up in the hand of the enemy, but hast set his feet in a large room. We have heard the slander of many, fear was on every side whilst they took counsel together against him, they devised to take away his life: But he trusted in the Lord, and said, my times are in thy hand, &c. He hath delivered his soul in peace from the Battel that was against him: The Lord hid him from the secret Counsel of the wicked, and from the insurrection of the workers of iniquity; Thou, O Lord, which didst shew him great and sore troubles, hast quickened him again, thou hast increased his greatness and comforted him on every side. Thou didst seem indeed to cast off, and to abhor, and to be wroth with thine anoynted; thou didst profane his Crown by casting it to the ground: thou hast broken down all his hedges, thou didst bring his strong Holds to ruine. But thou hast given him the shield of thy salvation, and thy right Hand hath holden him up, and thy gentleness hath made him great. Praised be God.
- Psalm 18.
- Psalm 30.
- Psalm 31.
- Psalm 31. 13.
- Psalm 55. 18.
- Psalm 64. 1.
- Psalm 71. 20.
- Psalm 89. 38.
- Psalm 18. 35.



AT THE
THANKSGIVING.

JUNE 28. 1660.

2 SAM. 19. 15.

*So the King returned, and came to Jordan ; and Judah
came to Gilgal, to go to meet the King , to con-
duct the King over Jordan.*



Very day indeed is , or should be a

Thanksgiving day. *Psal. 145. 2. E-* *Mirum est quod*
very day will I bless thee. Greg. Deum homo
saith, That it is strange man should non semper
not be almost alwayes praying laudat ; cum
God, when the Creatures are al- omnis creatura
wayes inviting him to praise God. ad Deum lau-
dandum

Physicians observe, that a man *semper cum*
hath as many parts or members in his body as there are *invitat.*
dayes in the year, that no day should pass without prayse
to

to our Maker. But then we must distinguish, that every day is a day for Thanksgiving, but not a day of Thanksgiving. For if every day were a day of Thanksgiving, there could be no appointed selected dayes: of which selected dayes we have lately enjoyed one, and now God hath called us to another, and it is like the other, a good day, and a day of much gladness. Yea this day is even as that day, and much more abundant. For that day was kept upon the coming of the Kings Message, this day upon the coming of the Kings person. That for an happy settlement hoped, this for an happy settlement begun. That for the bowing of the peoples hearts to his Majesties return, this for the bowing the peoples knees to his Majesties presence. That lastly for the Kings and people meeting by Letters and Message, this for their meeting in presence and reality. That Thanksgiving was kept for the peoples invitation made to the King to return, this Thanksgiving is for the Kings return upon his invitation. So the King returned and came to *Jordan*, and *Judah* came to *Gilgal*, &c,

Parts.

Or thus,
 1. King David
 his Regre's,
 Returned
 2. His progress,
 To Jordan.
 3. The peop'es
 Egres,
 They went out
 to Gilgal.
 4. The con-
 gress, which
 was their end,
 viz. To meet the
 King to conduct
 Him

1. Kings *David's* return, so the King returned. 2. His Retirement, the stay thought fit to be made in the way for a little time, and came to *Jordan*, i. e. he stayed a little time on the other side *Jordan*. 3. The honour of his return, and *Judah* came to meet the King. 4. The safety of his Return, and *Judah* came to meet him to conduct him over *Jordan*. 5. The place of *Judah's* meeting, and that at *Gilgal*, a place of greatest receipt on this side *Jordan*, and nearest to *Jordan*, the place so called from Gods routing away the reproach of *Egypt* from *Israel*.

Obs. 1. Here first we learn the wisdom and piety of *David*, and what should be in all good Princes, which is in an amicable and peaceable way to close with their people submitting to them, although they have gone astray formerly from their duty. Yea, though they had the power of revenge in their hand, and could probably even by dint

dint of sword cut their way home, *David* might, had he gone this way to work, have stayed from returning till he knew he had power enough with him to overturn and overtop the strength of *Judah*, but, as he saith in the *Psalms*, he was for peace, and that is a far better way, than the way of war, either for Prince or People. I think *Cicero* spake both truly and nobly, when he said, *Nihil hoc civis, nihil hoc homine tetrus, si aut civis aut homo habendus est, qui bellum civile concupiscit.* Nothing is more fowl and hideous, than that inhabitant of a Nation, or that man (if it be fitting to term him either an inhabitant or a man) that doth lust & wish for a civil war. *Se malle unum servare civem, Emperour, who used to say as Scipio, he had rather save quam mille alive one true subject, than destroy a thousand of his ene- hostes occidere. mies.*

David chose rather to return in peace, than return with war. When *Neptune* and *Minerva* both contend- ed about dignity, *Neptune* said he invented water, a most usefull Element: *Minerva* that she invented the Olive, a most fruitfull tree, and the Emblem of fertility, and of peace, and she carryed it from *Neptune*. There may be, I doubt not, many just causes of war in the world, but there is no greater calamity can be imagined than a civil war: And I doubt whether there can be any just cause alledged of such a broyl. The gates of Cities were formerly the Courts of Justice, *Genesis* 34. 20. *Dent.* 22. 24. *Amos* 5. 10. *Nicetas* amongst others, gives this reason, *Vt civitatis populus esset pacificus, in quam discordes ingredi non liceret.* And some think, that the cause why God would have the *Israelites* choose a King of their own native Countrey, *Dent.* 17. 15. and not a stranger, was, that there might be a more firm peace betwixt King and people upon their (if I may so term it) consanguinity. It is witty, that of *Lycanus*, who gives the reason why *Exod.* 15. 17. In *Elim* the people had by providence offered to them twelve

Dantur fontes
secundum nu-
merum 12. trib.
&c.
Mendoz.

Lib. 4. Antiqu.
cap.

wells of water ; and he sayes, it was answerable to the twelve Tribes ; & *fit qualibet Tribus habuit fontem per se*, every Tribe had his own well, that there might be no falling out, as if God had no left in his providence taken care to quench the fire of discord, than the heat of thirst. That of *Iosephus* also is not to be slighted, who gives this the cause why *Exod. 16. 16.* God would have the people to gather every man an omer, and no more, because if men had been left to gather as much as they would, the weakest would have wanted, and so there would have been some scuffling and discord about the *Mannah*. Our Saviour, *Mat. 24 7.* gives this as a sign of the worlds ensuing destruction, that kingdome should rise up against kingdom, and Nation against Nation : and no doubt it is a sign of a Nations destruction, when one party and power thereof shall rise up against another.

Applica. 1. Blessed be God therefore, and prayed be his holy name, that our King is returned, and so returned, *i. e.* without any more trouble or difference returned in peace, yea, returned with peace, bringing with him affections of peace ; yea, commands of peace.

The dove is come back into the ark with the Olive branch of peace, but the ravenous vulture or raven, the bird of the prey, we hope is quite flown, and never shall return again. We hope the waters are now well abated from off the face of the earth, and that the overflowing scourge of usurpation and Tyranny is driven back, and oh that the Lord would be pleased to set the bow in the clouds, that he would give us some token for good that we shall be over-run no more. And to me there doth appear a very glorious rain-bow, which Christ the Sun of Righteousness casts by the beams of the holy Gospel, upon the following showers of his own word, mens hearts every where being elevated beyond their ordinary pitch, and setting forth the *Magnalia Dei* beyond ordinary expression.

2. Let

2. Let us also make our return, let us return to our former Lawes, by observing them, to our former good customs by using them; to our former obedience and all allegiance by continuing in them, but let us not return with the dog to the vomit, lest as such, we be turned out of the door of heaven, for without shall be dogs.

We come now to King *David's* retirement or stay by *Part 2.* the way, and that was at *Jordan*; And perhaps that might be partly as hearing of the preparations that *Judah* made to meet him and conduct him over *Jordan*; partly per-adventure to stay for *Amasa's* coming with his forces to guard him to his royal palace in *Jerusalem*.

Learn we hence, that it is the wisdom of Princes to *Obser. 1.* set themselves in the way of their peoples love and de-voire. It is no ambition or vain-glory in the least degree in them to prepare themselves to receive expressions of love, and duty, and gladness from their Subjects, then especially when they see their people bent upon it, and their waving of it would seem rather a reservation of anger, or a purpose of revenge than a self-denial. It is not to be supposed that *David* stayed on the other side, to see if *Jordan* would be driven back, and a way cut thorow the water for his passage: As for *Ioshua*, no doubt *David* might have had a Convoy there to have conducted him over *Jordan*, but he lik'd much better to have a Convoy of his own native Subjects, whose faces no doubt he thirsted to see.

That as King *David* was before hand with his Subjects *Obser. 2.* in a message of peace, for he sends first, so is he before hand in his return in peace, for he comes first to *Jordan*, before *Judah* comes to *Gilgal*. The motion of the King being like the *Primum mobile*; which being above the orbes, moves them with its motion. King *David* moves forward first towards the men of *Judah*, and then the men of *Judah* move forward toward King *David*.

That Nation is like to be a blest and happy Nation,

where the Prince and Princes are most forward to peace, and most forward to piety. *Regis ad exemplum totius componitur orbis*, Pl. 148. The Psalmist makes a catholick motion to all the creatures to praise God. Well, but what creatures must lead the way? The high and most honourable creatures must first move: amongst animate creatures he names angels, they are thrones and dignities, v. 2. praise him all ye angels, and what after? Men: And what men first? Princes first, and then all people, v. 11. Kings of the earth and all people. Thus is it in the other rank of creatures which are without life: First sun and moone, and then the middle region, v. 3. and 4. and then lower than that, the earth, and then lower than that, the deeps, v. 7. Indeed no house joyned so near to the temple as the Kings house, to shew that as they are nearest God in dignity, they should be nearest God in sanctity. Yea, to come nearer to our instance here, the first in offices of kindness and love: More ready to blesse then curse. *Deut. 27. 12. 13.* what tribes were the blessing tribes? such as descended from the free woman, the other from the servants mostly, to shew that the work of blessing is most suitable to the most noble and ingenuous, and the work of cursing to the meanest. Ambrose tells us, the maister Bee is larger then the rest, but he never stings, so ready is true majesty to clemency.

Mendoz

Application. There is no difficulty to draw this to our present occasion. The Text and day falling in together almost in every part; We have a King in both, and here is a water betwixt the King and his people, the King in the Text stayd beyond the water for the conduct of *Judah*, and the King in the day stayed beyond the water for the conduct of his people in the navy, yea stayed for a time upon the water, till *Amasah* and the rest came to meet him; He sets himself both inoffensively and prudently, yea lovingly in the way of his people

peoples joyfull reception of him. As he was first in the message, so was he first in the motion towards a meeting. Our businesse and duty is to blesse God for the least stirrings, and the very first procedures towards an happy closing. It is some matter of joy to the mother, when the child begins but to stir in the womb, though the full rejoycing is not till the child be borne. These day-breakes and dawns of settlement were praise-worthy in the Kings coming to the sea-side, expecting a loyal and an honourable waftage over, in his setting forward to us; and blessed be God that our hopes were not stifled in the womb, but that there was a passage on forward; and to lay that forth, I must passe on in my Text to the third general part, *the men of Judahs Egress, and Judah came to Gilgal, &c.*

Judah came to Gilgal: that is, either the most of the people, or the best of the people which are before called the men of Judah; that is, the Nobility and Gentry of Judah with many of the chief Citizens of *Jerusalem*, and that nothing may be wanting to the remarkable fulness of the parallel, these were they that dwelt in the South-east of *Palestine*, which was the seat of Judah, and the place of *Jerusalem*, the chief *Metropolis* of the whole Land; happily there might be some out of other tribes or counties, but the maine body that appeared in the meeting of *David*, was of personages inhabiting the South-east, at least there were more South-eastern men than of any one quarter. The very explication of this saves me the labour of application afterwards; I hope there is but few so ignorant of the coasts, as that I should need to spread a map before them. Part 3.

Nay, yet more, I shall before I have done, finde out *Gilgal* in our South-east borders; for that City in *Jewry* was so called of the Lord, because he had there rowled away the reproach of *Egypt*, *Josh. 5. 9.* And that reproach of *Egypt* was

was twofold, one that they had been slaves there, and bondmen; and therefore it was called the house of bondage; the other, that they had not been circumcised in the wilderness, and herein were become like to *Egyptians* uncircumcised; now both these reproaches were rowled away, the former by their coming into *Canaan*, the latter by being circumcised, the former is implicitly laid down and to be under stood, the latter is expressly set out to be read. And truly wheresoever it was neare the sea-coasts, that this late great appearance of English subjects met there leige Lord, it may well be called a *Gilgal*, as it puts us into possession of one prevaileage, and puts us in hope of another corresponding to the two former.

For first I hope, the reproach of our worse than *Egyptians* slavery, is rowled away, whose misery was almost like *Canaan's* curse, a servant, of servants shall he be, we were subjects unto subjects, yea to very servants, that having got up, tyrannized to some purpose. Yea, whereas for the sakes of a few the land lay under the reproach of base disloyalty and treachery to the King, I trust that is rowled away in this meeting; and as for the other, I hope every one will do their part that it may be done away, that we may not be lookt upon any longer as on an unbaptized nation in any part of it, which I look upon as a reproach to us.

Now for observation; this coming of *Judah* to *Gilgal*, teaches us first.

Observ. 1. That when we have begun a work of righteousness or piety, we should go on forward with it. It was not enough for them to send a dutifull message to their King to encourage him to a returne, but it was their duty to encourage him and assist him in his returne. It is one thing to say you may come if you please; another thing to promise him all honourable assistance at his coming, many begin well, but are quickly at a stand, d *Gen. 28*. The angells upon *Jacob's* ladder were al-
ways

wayes ascending or descending, none standing still : *Bern. sic necesse est spiritum nostrum aut proficere, aut deficere.* Christ chose to do good works on the Sabbath ; to shew, that though we should rest from secular works on the Sabbath day, yet never should rest from doing good, 1 Cor. 13. 8. *Charity never failes* : Duties likewise of humanity and humility should never fail.

That Subjects must be ready to shew all due regard, and *Observ. 2.* to give all good encouragement to their injured and offended Princes. King *David* had been much injured and provoked by a considerable party in *Judah*. They could not therefore in common civility or common pollicy do less than go to meet their King; nay doubtless, what they did was to express their love and hearty alacrity in receiving home their exiled Prince. But of this afterwards.

They chose *Gilgal* as their generall rendezvouse to put *Observ. 3.* themselves into a fit Posture to meet the King. Teaching us, not only to chuse fit times, but also fit places for all worthy actions or good enterprizes. The fittest places for Hearing, and the fittest for Praying, and the fittest for all civil actions. There is much choyce and wisdom in all such things. Circumstances are very preservative of, or very destructive to Substantials.

We come now to the fourth part, which is the end of *Part. 4.* their egress to *Gilgal*, and that is *congressus*, to meet the King, and to testify their readiness and joyfulness in their reception of his royal Person.

And indeed this was not only a very splendid, but an happy, and not only an happy, but a fruitfull meeting. And whilest I unfold it, and put you into a window to behold it, carry along in your thoughts the meeting of our King and his subject, and suppose that what is said of the one is spoken of the other : And in this one meeting I see seven very happy meetings, and very handsome Congresses.

1. A meeting of strength and Magnificence.
2. Of safety and Honour.
3. Of lawfull Government and true Subjection.
4. Of Pardon and submission,

5. Of

5. Of Mercy and Truth.
6. Righteousness and Peace.
7. Rejoycing and Praising.

1. Strength and Magnificence. You may imagine by what hath lately been at home, the strength that was at *Gilgal* when *Judah* the strongest Tribe was there; and sure, if they be cloathed with soft Rayment that are in Kings Houses, they would not offer to meet the King, as the *Gibcomites* did with old clouted shooes, or thred-bare patcht Coats; it is very probable there appeared at *Gilgal* the very bravery of *Judah*, therefore there was a meeting of strength and magnificence: strength in the multitude, and magnificence in the Attire and accoutrement.

2. Upon this, here is a meeting of safety and Honour. The King is safely received from the number and loyalty of his people, and he is honourably received from the number and quality of his people: so that as strength and magnificence, so safety and honour waited upon him. And this we are commanded to praise God for this day. For there was a time when he could not come for divers yeares into his own Kingdoms, but with danger to his life, and in fear to have his honour laid in the dust, *Psal.* 31. 13. They took Counsel together against him, they devised to take away his life. But now (God be praised for it) he hath preserved his life from fear of the enemy, *Psal.* 64. 1. God hath shewed him the path of life, *Psal.* 16. 11. He asked life of the Lord, and he gave it him, whilst he preserved his life in former yeares when dangers were round about him, when the sorrows of death compassed him, and the floods of ungodly men made him afraid. In his distress he called on the Lord, and cryed unto his God, and he heard his voyce out of his Temple. His Glory is great in thy salvation (O Lord) Honour and Majesty hast thou laid upon him.

3. Meeting of lawfull Government and loyal subjection. *Absolom* was no lawfull Governour, and *Judah*, when they set him up, or did acknowledge him, were no loyal subjects, for the alligance they did owe was to *David*, not to *Absolom*. For a people with activity, approbation and contrivance to
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Psal. 18. 4.
verse 5.
Psal. 21. 5.

set up a false power, cuts the very sinews of true Allegiance, and such possibly a considerable part of *Judah* had been. But now, here is an happy meeting of recovered true Supremacy and true Allegiance. What before was lawless, is now not only lawfull, but joyfull, not only warrantable, but very righteous. And God be blessed, that our eyes have lately seen such a meeting, that true and faithfull subjects, and a true and lawfull Prince have met together.

The fourth meeting, is of Pardon and submission. Both, though not exprest, yet to be supposed, who can otherwise than imagine but that the people did humbly submit themselves in this day of his power; and who can think other, but that the King who pardon'd *Shimei*, and granted him his life for his own life, granted also a pardon to the men of *Judah*, who had not done after the similitude of *Shimei*'s transgression, who was pardoned for the time past for what he had done, not for what he should after do, if he should offend again, and this only for his own life and Reigne. Nor was it against *David*'s oath made to *Shimei*, to give order to *Solomon* to put him to death: for no doubt *David* did know his disposition and principles, as one likely on the like occasion to be as impudent and insulting as ever; nor did *David* order *Solomon* directly to put him to death for that offence, for then *Solomon* had done it without any further delay, but *Solomon* did not, only confined him to the line, granting him a tether long enough. This leads me to the fifth meeting of Mercy and Truth which were here met together, that is, mercy and faithfulness.

For, as Gods mercies to *David* were sure, and therefore are called *the sure Mercies of David*, and in that sense Mercy and Truth now met: so *David*'s mercies to his people and his enemies were sure mercies, and so they met again.

6. Righteousness and Peace met in this great meeting: for, as in Wars civil, especially all unrighteousness, cruelty, outrages do prevail, so that we may say, war and unrighteousness meet together, so Peace and Righteousness meet together. For, *inter arma non solum silent leges, sed virtutes*, but in peace, *vigent leges, vigent virtutes*: and we know that moral Vertues are concatenated, as *Pindar* in *Olymp.* π15δν
δ3κ109

ἔρχον μεγάλας ἀρετάς. As there is not only peace but a League amongst the Vertues, so this peace is confirmed by peace. Oh blessed is that meeting when King and people meet together in peace, especially after a time of distance, and a time of broiles.

Therefore in the seventh and last place, there was in this meeting a congress of rejoycing and praising God; and this I conjecture, though I find it not written, by what our eyes have lately seen, in which there was as much joy and praising God by sober and religious persons, as ever was seen upon any occasion. We read, *1 Chron. 12. 40.* there was joy in *Israel* when *David* was inaugurated King, and why not when he was restored; There was occasion, there was place for joy any blessing God. The end of this meeting is our Text to conduct the King over *Jordan*: that is, to bring him with honour into his native Kingdom. No doubt, it was a welcome conduct to him to be brought in by them, whom he styles his Brethren, his bones, and his flesh. If he had had the conduct of all the valiantest men and most honourable personages of all the Nations round about, it could not have pleased the soul of *David* so well, as to have the men of *Judah* to fetch him home.

Obser. 1.

If a mans wayes please the Lord, he will make his enemies to be at peace with him, and not that only, but will teach both friends and enemies to serve and honour him, *Prov. 11. 27.* He that diligently seeks good, procures favour, yea, and procures honour, and service, and attendance, if God see it meet for him, *Proverbs 14. 28.* In the multitude of people is the Kings honour, how much more when they shall meet together purposely in multitudes to present honour to him, *Prov. 21. 21.* He that followeth after Righteousness and mercy, findeth Life, Righteousness and Honour. *David*, no doubt, did set his heart to do works of remarkable righteousness and remarkable mercy, and he finds life, God preserves him in the midst of most urgent and imminent dangers, when his life was hunted and sought for, and when they laid snares privily, saying, who shall see us. Secondly, He finds Righteousness, which is *Suum cuiq; tribuere*, he

he hath his Own given him again, of which he was unrighteously deprived. Thirdly, He finds honour, to have as much given him as possibly could be given at so short warning. Righteousness found, seems to be the suitable reward of Righteousness done, and honour conferred, seems to be the reward of Alliance to mercy bestowed; and life seems to be the common reward of both. He follows righteousness, and finds life, and he follows mercy, and finds life, for life is defended by Justice, and saved by Mercy.

How ready good subjects should be to make a fitting *Obser. 2.* compensation to their Kings and Princes for their injuries that have been offered to them. *David* was basely and unworthily forced to fly out of the land, now therefore they bring him back with honour. He was forced to slip away privately over *Jordan*; now they make for him an honourable conduct at his return. *Nil iam nisi vota supersunt.* My Application of the Premises shall be supplication with Thanksgiving.

The Kings glory is great in thy salvation; (O Lord) Majesty and Honour hath thou laid upon him. Thou hast given him safety after danger, boldness after fear, joy after grief, gain after loss, establishment after exile, restitution after persecution, honour after dejection, rest after perturbation, a Throne after a thorn, a Crown after a cross. He fled away over this *Jordan* with little more than his staff, and now he is become according to thy grant and his Right, the King in actual possession of more than two great Kingdoms. What shall we render unto thee for what thou hast done for him? Praise is comely, but it is too little; we can give nothing to thee, but what is thine own; but alas! what can such poor beggars as we are give thee; Blessed Lord, thou givest us the grace to beg, that thou mayest give us the grace we do beg. Now for Jesus his sake, grant to our gracious King, increase of all Grace, perseverance in all good, Wisdom in all difficulties, Courage in all his noble enterprizes, Moderation in all prosperity, Patience in all adversity, Success in his
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undertakings, Honour in his achievements, Joy in his
Crown and dignity. Bless him (O Lord) with an obe-
dient people, a learned, pious and painfull Clergy, a re-
ligious and loving Gentry, a loyal and gracious Nobility,
a just and courageous Magistracy, a wife and faithfull
Counsel. Bless the two royal Brethren, through thy
Mercy here with us, and the two royal Sisters beyond the
water. Let thy blessing rest upon this honourable and
happy Parliament, and upon those wise Commanders
and loyal Subjects that have been instrumental in this
great work. Finally (O Lord) Bless his Majesty with
a long life, and an happy Reign; and when he must no
longer reign over us, let him for ever reign with Christ,

Amen and Amen.



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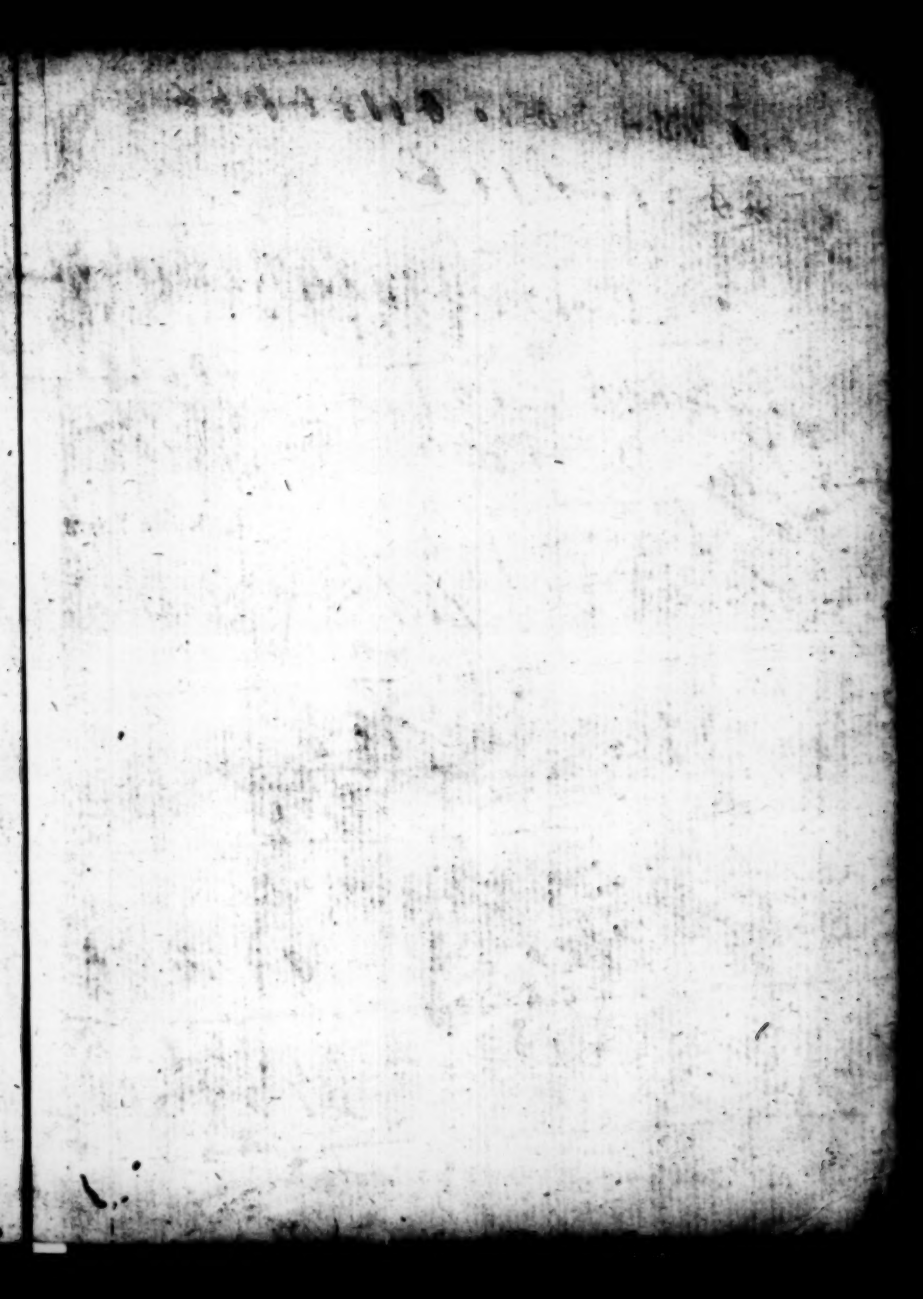
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